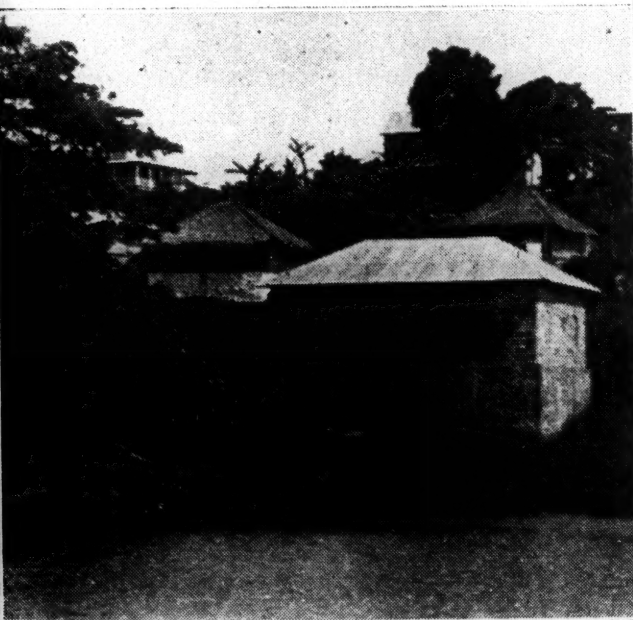


THE LIBERIA CONFERENCE

6/6/18
Southwestern Christian Advocate
In point of years the Liberia Conference is the oldest Negro Conference in the Methodist Episcopal Church. This year it held its 85th session in Monrovia, the capital of the Republic, voted to Monrovia and did a number of things that I am sure the Church in the United States will be glad to know. Notwithstanding the critical times through which Liberia is now passing in consequence of prevailing conditions, with exports and imports practically cut off by reason of scarcity of ships,

By Mrs. M. A. B. Camphor, Monrovia, Liberia
ence Claimants at Chicago the care of the worthy veterans will be creditable. The conference appreciating the location of an Episcopal residence in Monrovia, the capital of the Republic, voted to raise nine hundred dollars as a fund to furnish the same. One hundred dollars of this amount is already in hand. A strong committee composed of both ministers and laymen has the matter in hand, and, I am sure, will make a satisfactory report at the next conference to meet at New Georgia, Liberia. It adopted a progressive program as its working plan, in keeping with the ideas advanced by Bishop Thirkield in his widely-discussed article, the "Prophetic and Constructive in the Annual Conference." The Ministerial Institute inaugurated at this conference extended through the session and gave the pastors and native workers a vision of what lies ahead, and inspiration to aid in realizing that vision for God, the Church and their fellowmen. Bishop Camphor delivered each morning a brief address, which was an exposition in the form of a sermon. He spoke from the theme, "Revealing God, the chief work of the minister." Many of the brethren said to me that their morning messages were very helpful and meant so much to them intellectually and spiritually. They furnished a motive for enhancing their personal and ministerial life. With reference to the one supreme effort before the conference at present, viz., the Cox Rally for raising ten thousand dollars as a memorial to Melville B. Cox, our first missionary to Liberia, only a word need be said. The conference reasserted and emphasized its order of last year with reference to this fund, and clearly revealed its purpose to not stop until the full amount is realized. Nearly one-half of this money is already in hand, and the same is deposited in bank. This represents a Liberian effort purely, and is the form in which the Centenary in Liberia is to mainly take. When the money is raised it will go toward rehabilitating the College of West Africa and our affiliated schools and missions. A new and larger site on both sides of the St. Paul river, strategically located, with lands exceeding one thousand acres, is available to us; and it is confidently hoped that these funds with those that we are hoping to get as a result of the Centenary movement in the United States, will aid us in materializing our cherished hopes.



OUR KROO CHURCH, MONROVIA, OF CONCRETE BLOCKS, BUILT BY BISHOP SCOTT.

its overseas transportation more restricted now than at any time within recent years, and with its public revenue largely dependent upon these sources, yet, despite these extraordinary circumstances, this session of the conference goes into history as one of its best. This fact is a capital illustration of the old truth that man's extremity is God's opportunity, and heaven helps those who help themselves.

Some Things the Conference Did

It took high ground in declaring for a better ministry, and gave fine evidence of its determined purpose to co-operate with the Bishop in every possible way in making Stokes Theological Training School of the College of West Africa a strong educational center for its entire work. It recognized its duty to provide more adequately for its retired ministers and for the widows and orphans of deceased preachers. Consequently it ordered the raising of five hundred dollars, to be apportioned among the five districts and charges of the conference. With this local amount and the dividends from the Book Concern and the Board of Confer-

Church, and in the unfailing power of God, her helper and deliverer.

Some of Our Needs

First. An extra staff of at least one dozen strong married missionaries, young men and women with the missionary passion and vision, who are willing, and prepared by physical and moral training and good education, to do pioneer work among the heathen in inland Liberia, is urgently needed. We are hoping that these may be forthcoming in the next year or two, and further, we are hoping that our stronger churches, districts and conferences at home will, under the "Parish Abroad Plan," furnish us this reinforcement. What a wonderful lift this would give to Liberia! When we take into consideration the comparatively small help Liberia has received in the way of strong and adequate backing for aggressive work, especially among the unreached pagan tribes, need we wonder about the small advance in its vast hinterland? I fear our enormous distance from the home base somewhat beclouds the vision of the Church and hinders correct knowledge of the variety and size of local problems in Africa. Liberia has done nobly with the limited facilities it has for coping with these difficulties, and with the type and staff of men, whose ranks are now greatly depleted by death, by advanced age and other causes. Let us, brethren of America, brethren of our kith and kin, and brethren of the stronger and more favored race, North and South, help Liberia in its gigantic task to redeem the pagan and savage tribes within its borders, and those in the regions beyond. Help here and help now will tell mightily for the speedy realization of the coming of the kingdom of Jesus Christ against the powers of Islam and paganism, now on the increase.

Second. We need a large and increasing number of scholarships and preacherships for the College of West Africa, Stokes Theological and Training School and for our sub-stations at Bassa, Garraway, Nana Kroo, Sasstown, Grand Cess, Sinoe River Industrial School, Cape Palmas Seminary, St. Paul River Industrial School, Hartzell Academy, DeCoursey, Leonard, King Gray Missions, etc. These scholarships will help in taking care of native preachers, and particularly native children, who are taken in our missions raw and nude from heathenism. The amounts should range all the way from five dollars up to fifty. Then again, we need undesignated gifts, large and small, for the general work. The Church in heathen lands is regarded as the Visible God on earth. The Bishop as the head of the Church is God's tangible representative, and so all kinds of requests for aid pour in constantly upon him—aid to help in building a church and furnishing it with needed equipment; in purchasing school books and supplies; in dispensing charities among the worthy poor and sick; in supplementing a preacher's unpaid salary; in taking care of unfortunates, orphans and widows; in manning a station and sub-station; in purchasing a canoe, and in aiding in a thousand ways which are known only to Missionary Bishops who have been through the hard grind of this kind of work. All of these pressing demands seem eminently worthy, and the

POSSIBLE RACE WAR
PREDICTED FOR WORLD
—2-25-18
Methodists Urged to Great
Missionary Campaign to
Prevent Calamity.
Constitution

New York, February 24.—In spite of the world war the Methodist Episcopal church will commemorate the centenary of its missionary work this year by entering upon a world program of missionary endeavor, according to a statement made here tonight by Bishop James W. Bashford, of China.

"Had our churches spent \$40,000,000 in Russia during the last forty years," declared Bishop Bradford, "Russian democracy would have stood firm in the crisis brought about by the revolution and this would have been worth \$40,000,000 in hastening the termination of the war on principles necessary for the future security of the earth.

"A vast responsibility rises before us. We must first win the war and then win the world. Two great obstacles meet us—German militarism and moral weakness. The first we are in a fair way to solve, but the second we still face. Half the world needs to be brought into line. A huge possible race war is the alternative.

"I am not needlessly alarming. Those of us who have studied conditions over the world see it. It is of no avail to declare such a race war impossible. Civilization thought such a war as is at present going on out of the question. With the colored races now slightly outnumbering the white races of the earth, with South America, one of the two great unoccupied regions of the earth, filling up with a mixed white and colored population, with Malasia, the other great unoccupied region of the earth, filling up with Oriental races which will number three or four hundred million before the close of the century, who doubts that if the white races continue to dominate every continent by military power and to exclude the yellow races from five of the six great continents and to limit their countless millions to a portion of Asia, there will arise a race war in comparison with which our present struggle will prove a skirmish."

question is, how can we turn God's needy away empty? For these reasons, money—plenty of it is needed. Let those who are stewards of God's bounty, whether much or little, take Africa on their praying and helping list and write Bishop Camphor at Monrovia, Liberia, giving him the good news that you have decided to take stock in his great African enterprise. What is money for if not to use it as a means of scattering blessings upon humanity, where humanity is deeply and sadly in need? No where are there greater needs and no where are there brighter and larger possibilities for the kingdom of God, when those needs are adequately supplied.

A Great Missionary Conference

in Belgian Congo.

Gospel Plea 8-31-18
The seventh and largest Conference of Protestant Missionaries in Belgian Congo was held at Inebo February 21 to March 3, 1918. It will be remembered that the last Conference of this kind was held at Bolenge in 1911. It is therefore nearly seven years since the missionaries had an opportunity to gather together to discuss their work. The war has been the cause of this long delay.

Inebo is situated in the Kasai District on the Iulua river. It is a mission station of the Southern Presbyterian Church. Three mission steamers took part of the visiting missionaries to the Conference. Those missionaries coming from the lower or upper Congo had the pleasure of going on either the steamship Lapsley of the Presbyterian Mission or the steamship Livingstone of the Congo Balolo Mission or the steamship Oregon of the Foreign Christian Missionary Society. These boats met at Kwamouth on February 9 and started up the Kasai the next morning.

There were seventy three missionaries present at the Conference. These came from nine out of the fourteen societies working in Belgian Congo. Five missionaries of the Disciples of Christ Congo Mission were present. They were Mr. and Mrs. Edwards and baby Donald, Mr. Hensey and Mr. and Mrs. Herbert Smith. The following nations were represented: Swedes, Norwegians, Belgians, English and American. It was a great sight to see so many missionaries together, but a greater sight was to see the fifteen white babies also present. Some of these had come back from furlough with their parents. Even in Congo civilized conditions are becoming possible, and it is most earnestly hoped that the tropics will become more and more healthful for white people, and especially for the white children.

The size and power of the Inebo work was

a surprise to every one. More than two thousand natives met us at the beach. One of our natives described that crowd as so many that they wiped out the earth entire. That is, we could not see the ground for natives. There are twenty-two missionaries located at Inebo itself and thirty more at the other stations of the Presbyterian Mission. The streets of the Inebo village would reach for thirty-five miles if they were made into one straight line. The mission runs a large farm and in this time of need they grow nearly all their food. They conduct a large industrial department, which not only trains men and boys to useful employment, but is also a very material help to the mission itself in the necessary building program. In this department they teach brickmaking, carpentry, joining, shoe-making, tailoring, ivory carving, and the running of a steam sawmill. A large hospital tries to do for the natives as much as a similar institution does in Europe or America. There is a large Bible School with two hundred and fifty students, and a day school with seven hundred and fifty in attendance. The Inebo church itself has eight thousand eight hundred members, and in the churches of the mission there are seventeen thousand Christians, and besides this another seventeen thousand are enquirers. The church life abounds in the spirit of evangelism, many Christians preaching without pay, but a great regular staff of evangelists are employed by the mission in order to make sure of the proper occupation of the field. It was most refreshing to spend twelve days in the atmosphere of so vigorous and successful missionary activities.

Mr. A. F. Hensey, the retiring president, opened the Conference and introduced the new president, Dr. Morrison of the Presbyterian Mission. The meeting started off on a high level, and even with three meetings a day the interest was maintained until the very end. These Conferences, of course, are held for their inspirational and educational value. It was a liberal missionary education to be there. Methods of work things which make for success, problems common to us all, were discussed each day.

The program dwelt with such subjects as these: "The Native Church at Work," "Civil Law and Social Uplift," "The Relation Between Roman Catholic and Protestant Missions, and the Contrasts Between Their Methods," "The Complete Occupation of the Field," "The Proposed Training College for Upper Congo." Bolenge was suggested as a suitable place for such a school if it is ever started. All these subjects had many subdivisions, and very much information was given in the debates. The medical men had a session and gave many helpful suggestions. One of the very greatest needs

presented was along the industrial line. One of the missionaries aptly remarked that fifty men who are trained to use their hands in the various trades can support both their preacher and their school teacher, but two hundred and fifty Christians who have no trade would have great difficulty in supporting a preacher and could not help at all with a school teacher.

One of the very best things about the Conference was the fellowship afforded by this gathering. The prayer meetings and the preaching services were most beneficial. The social times and the picnic will be a happy memory to all. The Presbyterian Mission most generously entertained the Conference free of charge. With the number present and the length of the visit this was bounty very much appreciated.

The next Conference is to be held at Brazzaville, on Stanley Pool, but in French Congo, in November, 1921. It is hoped that Dr. Mott will be present, both to speak at the Conference

and to visit the missions of Congo. Our own secretaries of the Foreign Christian Missionary Society and Christian Woman's Board of Missions ought to do their best to be present at such a gathering.

INDIA AND AFRICA AS MISSIONARY FIELDS

American Foreign Mission Board
Takes Up a Broad

Topic
The Montgomerie
(Associated Press.)

HARTFORD, CONN., Dec. 12.—India and Africa were discussed as missionary standpoints at the third day's meeting of the American board of commissioners for foreign missions. Of interest were the talks of those missionaries on "missions to India and Ceylon in war times," affording a glimpse of the unrest under the native exterior during the world struggle.

The speakers were the Rev. A. E. Clark, of Ahmednagar; Dr. L. H. Beals, of Wai; Rev. James H. Dickson, of Tellippallai; B. P. Hivalve, of Bombay, spoke of Christianity in India as viewed by the natives.

Four speakers presented African problems. They were C. C. Fuller, of Chikore; Dr. James B. McCord and the Rev. Fred R. Bunker, of Durban, and Rev. James D. Taylor, of Amanzimtoti. Work in Turkey was presented by several workers in that country and in the Balkans.

Will Cable Wilson.

Rev. Dr. Francis E. Clark, president of the National Society of Christian Endeavor, presented greetings to be cabled President Wilson from the American board.

Mr. Clark told how 200,000 converts to Christianity in India had refused baptism because the missionaries

could not cover enough territory to care for them spiritually.

Mr. Dickson, referring to Ceylon, said that about 25 per cent of village mission schools had been closed because of lack of funds.

Great Importance.

Mr. Taylor said the problem of making civilization safe for the African was one of great importance. "The mine compounds at Johannesburg have been called the university of crime with the card playing, whiskey drinking and immorality," he said. "The missionary society teaches these same people industry with its pleasure and rewards."

The election of officers this afternoon resulted for the most part in re-elections. The following were chosen:

President, Rev. Dr. Edward C. Moore of Harvard University; vice-president David P. Jones; recording secretary Rev. Dr. Oscar E. Maurer; corresponding secretaries, Rev. Dr. James L. Barton, Rev. Dr. Cornelius H. Patton and Rev. Dr. Edward L. Smith.

Prudential committee, Dr. John C. Berry, Worcester, Mass.; Dr. Frank E. Towne, Holyoke, Mass.

**NEGRO MISSIONARIES HERE
WANT TO ESTABLISH FUND TO CHRISTIANIZE TRIBES WHO HELPED SEND SLAVES FROM AFRICA TO UNITED STATES**
SEPTEMBER 2, 1918

Want to Establish Fund to Christianize Tribes Who Helped Send Slaves From Africa to United States

St John's Congregational church in this city is to combine with other Negro churches throughout America in raising a fund to carry on missionary work in Angola, a section of West Africa. Rev and Mrs H. C. McDowell, themselves Negroes, who are the first missionaries to Africa under the Angola fund, spoke at the evening service, urging the members to support their work, not only financially but morally as well. The work is being managed by the American board of commissioners for foreign missions, the Negro Congregational churches and the American missionary association.

Mr and Mrs McDowell explained that the plan contemplates raising a fund sufficient to support a company of missionaries gathered from the 150 Negro churches of the Congregational denomination. The desirability of these churches coming into a special sense of responsibility for the evangelization of the continent of Africa, they said, has been recognized from the first. The only lack has been the assurance of a sufficient amount of money to carry on the enterprise apart from the other funds of the board. In order for these churches to feel that the work is essentially their own, it is desirable that they should furnish not only the missionaries, but also the greater part of the funds.

The initial financial difficulty has been overcome through the generous action of the American missionary association, by which it agrees to apply toward the maintenance of this work the income from the Avery-Atherington fund, which will amount to about \$1600 a year; and also to appropriate toward initial equipment certain other moneys in the possession of the association and, like the Avery-Atherington fund, designated for work in Africa.

SPECIAL MISSIONARY GRADUATES



Mrs. L. Davis; Mrs. Lillian Edwards; Mrs. B. Jackson; Mrs. Margarette Chinn. Miss Hattie Hooks;

Foundation
May-Aug. 1918

The School of Missions

The above cut indicates what is being done in the School of Missions in Gammon Theological Seminary. Four of these ladies are wives of the pastors now settled on charges in which there is every opportunity to demonstrate the value of work done in the School of Missionary Training. One of the graduates, Miss Hattie Hooks, is planning soon to take up the Mission work on some field in Africa. Just now there is an urgent call for Missionaries in Liberia and elsewhere in Africa. These women are not only prepared to develop intelligent Missionary interest in the parish at home, through the Sunday School and other church auxiliaries, but should their husbands be called to the foreign field, they have the training which will make them

strong assistants in the work. Every man and woman coming to Gammon Theological Seminary, in addition to a thorough and comprehensive course in all lines of religious education, receives a full course in Missionary training. Those who come to specialize in Missions are given a Special Course, which entitles them to a Certificate of Graduation on completing the same.

This department is maintained by the funds of the Stewart Missionary Foundation for Africa. The next term will open September the 25th, 1918. Arrangements to enter should be made early. There is no better place for the colored youth of America to prepare for Christian service.

THE A. C. E. DEPARTMENT

Comment C. E. Topic

CHRISTIAN ENDEAVOR TOPIC
FOR JANUARY 20—"WHEN
AFRICA WAS A DARK
CONTINENT
(Luke 1:77-79)

Helps by Harriet A. Clark, in Christian Endeavor World)

The Christian
For the Juniors to Answer

Why has Africa been called the "Dark Continent?"
When was all the world in darkness?
ness?

What did Isaiah write about "people that walked in darkness?" (Isa. 9:2:)

When was that prophecy fulfilled? (Matt. 4:13-17.)

Who said, "I am the light of the world?" (John 8:12.)

When and by whom did Africa send some true light to Asia? (Acts 18:24-28.)

In what part of Africa did Joseph Live?

What European nation sent the first explorers to Africa? When?

Who were the first missionaries to carry light to the Dark Continent?

Where did Moffat and Livingstone go?

In what parts of Africa are missionaries found to-day?

What kinds of religion did they find in darkest Africa?

Where are our own missionaries working?

What are they doing for Africa?

For the Superintendent

We are to study Africa in our missionary meetings this year, and you can get many interesting books and leaflets from your own missionary board. The book for Juniors is called "African Adventures," and it would be very easy to prepare from it some very interesting little dialogues to be given by the Juniors. Then there is "An African Trail" and "The Lure of Africa" and the life of Mary Slessor and others, besides many attractive leaflets. From the Junior book, "African Adventures" (price 20 cents) and leaflets costing only a few cents each, you can get enough information for your meetings, though you will find the other books very interesting and helpful if you care to get them.

Plans for the Meeting

Hang a large map of Africa in your room, or let a Junior draw it on the blackboard, and put on stickers in the different places you hear from as the meeting goes on. Arrange your chairs in such a way as to represent roughly the general shape of Africa, and let the Juniors, as they come in, choose in what part of the country they will live to-day. Let the missionary committee have the meeting carefully planned beforehand, and have a few items about

Africa written on slips of paper for those who have not already brought something.

The leader of the meeting might read the story of Jacob's going down from Beersheba into Egypt (Gen. 46: 1-7, 29, 30), some one pointing out the route on the map as he reads. He should then tell something of the Hebrew religion that Jacob found in Egypt. Then let those Juniors who have chosen to live in Egypt to-day sing the one verse of the missionary hymn beginning:

"Shall we whose souls are lighted
With wisdom from on high."

and then each one in that section might tell one thing he has learned about Africa.

Now have a boy, dressed as a sailor if you choose, come in representing himself as one of the sailor's sent out by Prince Henry of Portugal on a voyage of discovery to find a way to India. Let him walk slowly around the great continent of Africa as represented by the arrangement of the chart, while he tells of the long voyage and of the great continent they discovered, with its savage inhabitants, pointing out the Cape of Good Hope as he passes around it, and telling why they thus named it.

Now let three boys, one after another, come in representing themselves as Moffat, Livingstone and Stanley; and let each one tell when he went to Africa, and to what part of the country, and what he did to help brighten up that dark continent. Let Moffat give some idea of what the darkness was like, what kinds of superstition and heathenism he found; Livingstone might tell of his travels and his discoveries; and Stanley might tell how he found Livingstone. After this let the Juniors who choose to live in southern and eastern Africa give their items, and let all sing a verse of

"The morning light is breaking."

Though our subject has to do with early days in Africa, yet I would take a part of the time to talk of the work that your own board is doing in that country to-day. Let a girl come in, representing herself as one of your own missionaries, telling her name and the name of the station where she is working, describing the mission school where she is teaching or the evangelistic work she is doing.

Let a boy and a girl from western Africa give the dialogue between an African boy and his mother given in the first pages of our book, "African Adventures."

Do not forget to have many sentence prayers for those in Africa who are still in darkness and for the missionaries who to-day are trying to lead them into the light. Close

with the missionary benediction. 2. People who sit in darkness (Matt 4:16).
 "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." 3. The sun of righteousness (Mal. 4:2).
 4. A light to the Gentiles (Luke 21:32).
 5. Thy light is come (Isa. 69:1-3).
 6. Out of darkness (Isa. 43:6,7).

Items Concerning Africa. For Jun- iors
7. Topic—When Africa was the Dark Continent. Luke 1:77-79.

1. We owe our knowledge to Africa's size and shape to Portuguese sailors. When they began their explorations in the fifteenth century they thought Africa was about half its real size. It was this mistake that led them to try to find the way to India by rounding Africa's southern point.

2. Prince Henry's sailors discovered the mouth of the Congo in 1484.

3. Bartholomew Diaz rounded the Cape of Good Hope and sailed into the Indian Ocean in 1497.

4. Africa is about the size of North America and Europe together. In round numbers it measures 5,000 miles north and south and 4,500 miles east and west.

5. Africa has four great rivers; three of them rise in the lake region of the central plateau, the Nile running north, the Congo running west, and the Zambezi running south. The Niger drains the vast territory north of the Gulf of Guinea, as far up as the Sahara Desert.

6. Africa has great forests with many wonderful trees. In the Mt. Silinda Forest mahoganies grow ten and twelve feet in diameter and 200 feet tall.

7. In the grass country the coarse grass grows so tall that one may ride on horseback for miles with the grass waving high above one's head. Lions, leopards and other beasts hide in the tall grass and sometimes come upon the traveler suddenly.

8. The Sahara Desert is the greatest desert in the world. The great Kalahari Desert in the south was an impassable barrier in the way of the early missionaries.

9. Africa has been compared to an inverted saucer, the rim being the coast region, the projecting circle on which the saucer rests being the mountain ranges, and the slightly depressed center, the interior plateau.

10. The people of Africa are of many tribes and languages. The British and American Bible societies have already printed the Bible in one hundred African tongues, and still there are many tribes who have no Bible in their own language.

Bible References

Darkness of Soul.—Isa. 9:2; Mic. 3:6; Matt. 6:23; John 1:5, 3:19; Rom. 13:12; Eph. 5:8; I Thess. 5:4. Blindness—Isa. 59:10; II Cor. 3:14, 4:4; Eph. 4:18; I John 2:11. Hard Hearts—Exod. 8:15; Ps. 78:32; Jer. 5:3. Christ the Light—Matt. 4:16, 9; 8:12; II Cor. 4:6; Eph. 5:14. Christians Lights—Isa. 69:3; Matt. 5:14; Acts 13:47; I Thess. 5:5.

Daily Verse

1. Walking darkness (Isa. 9:2).